

RELIGIOUS INQUIRER.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—*Paul.*

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RELIGIOUS INQUIRER.

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REV. JOHN BISBE, Jr.—EDITOR.

HISTORICAL.

FOR THE RELIGIOUS INQUIRER.

ROMISH AND PROTESTANT CHURCHES UNITING.

NO. 1.

Mr. Editor.—It has for some years been strongly impressed on the minds of observing and judicious men, that the Protestant churches are fast approximating towards the Church of Rome. The principal and prominent features, by which they were contradistinguished in the first ages of the Reformation, have already, on the part of the dissenters, dwindled into mere forms, like superannuated and lifeless laws in a neglected statute-book. Whatever noise the *peculiar doctrines of grace* [the five points] occasionally make in periodical publications, and ordination exercises, certain it is, that the tenor of common preaching, and the last resort *in opposition to the doctrine of unbounded and efficient grace*, finds its centre in the Popish doctrine of *human merit*. If any one doubt the result of the approximating impetus of churches, which still *appear* to be sundered by insuperable barriers, let him examine the early controversy of the Reformation. But it is not necessary to search deeply for facts, which chant in tones of thunder, the requiem of expiring Calvinism.

Those, who study *things* rather than *sounds*, know, that the last thing which is lost by sectarianism, is the *name*.—In principle and in practice, men often agree so nearly, that nothing but a shade divides them, and that shade is merely the *term* by which their sects have been distinguished. True, indeed, we have churches in abundance, called Calvinistic, and papers, and tracts, and sermons, also called Calvinistic, and yet the term is all of any nameable amount which separates them from the very principle of obtaining heaven by their works, which, it is hardly necessary to state, is the very pith and marrow of the Romish religion.

Since the taste for Bible and Missionary Societies has increased to a *mania*, the facts, which bear me out in the assumed proposition, are too abundant to leave a single doubt on the subject. Hardly a speech at the anniversa-

ries, or a puff in magazines, reports, or other assisting trumpeters, which does not bear the mark of that church, which has been so often called *the mother of harlots*, by the same churches, which are now spreading her principles.—It would be an insult on the understanding of the community, to say that the principles of the Saybrook Platform, or the confessions and creeds of churches, here called orthodox, are *inform* assimilated to the Papal church. Even the Arminian churches deny the charge, and strenuously maintain, that salvation is by grace. But in affairs of religion, as in all others, 'facts are stubborn things.'

I purpose now to quote a single passage from *Jones' Church History*, lately published and widely circulated, in which the deformities of the Romish church are exposed to view in bold relief. Should the reader compare it with facts, which are too notorious to bear a denial, it is hoped he will ponder and **COMPARE—contrast** them he cannot.

"Under the dominion of the barbarian kings, the degeneracy increased till the pure principles of christianity were lost sight of in the grossness of superstition: in consequence of which, men were led to endeavor to conciliate the favor of heaven by the same means that satisfied the justice of man, or by those employed to appease their fabulous deities. As the punishments due for civil crimes, among the barbarian conquerors, might be bought off for money, they attempted, in like manner, to bribe heaven by benefactions to the church, in order to supersede all future inquest."—P. 236—7.

Here appears to be nothing ambiguous; it is clear that this Protestant author caps the climax of the Papal degeneracy by stating the fact, that by attempting to bribe heaven with bequests to the church, they purposed to avoid all future inquest. It is necessary that we keep this full in sight, as it may lead to some profitable reflection.

Not wishing to fatigue the reader by referring him to a multitude of quotations, I shall note a few, on which he will do well to ponder. The expressions have been so oft repeated, that the reader is probably familiar with them—though he may not have seen them in this connexion, nor reflected on their import. "The heathen will not be given to Christ without **MONEY**—every dollar will go far towards the salvation of the heathen—they are dropping into hell every moment for want of **money**—**MONEY** is no less the sinew of missionary enterprize than of *war*." In a report of the Connecticut Bible Society, probably for 1817, the following question (in amount) is asked. "How can any man expect to enjoy the bliss of heaven, in another world, without doing something for Bible Societies in this?"—Here is an appeal *direct*, to the very principle of the extract from Mr. Jones. The following is another specimen

worthy a careful examination; it is copied literally from the Connecticut Observer of February 3.

"A Card.—The subscriber gratefully acknowledges the receipt of Thirty Dollars, from the Ladies of his parish, to constitute him a Member for Life of the American Bible Society. *For this act of benevolence*, may they receive that *eternal recompense*, which the Dispenser of all blessings can alone bestow.

EPAPHRAS GOODMAN.

Torrington, Jan. 30, 1825."

Here, then, is the scarlet colored beast, so much detested by the first reformers, and in *word* by their descendants. She is seen 'without a dimming veil between.' Here is an attempt 'to bribe heaven by benefactions to the church,' or at least, a prayer, that this may be the effect produced by the gift of *thirty dollars*, made up by cents, and trifling individual gifts. What an immense benefaction—*30 dollars*—how magnificent, how important the purpose—to make a *life member* of one, who would hold the honor, though his conduct should debase him below the notice of those, who now pamper his pride, and are repaid by a news-paper compliment, suited to a *petit maître* under the teaching of a French dancing master, rather than to a grave teacher of divinity. O times! O manners! But *they* change and *we* change with them.

The fact is too notorious to be controverted, that the *same* principle is inculcated, and the *same* object is effected by its means, in the present age, which Mr. Jones has styled "the grossness of superstition," and declares to be the same as "those employed to appease their fabulous deities." If, then, the Protestant religion be retracing its steps into the darkness of Pagan and Romish principles, it is full time to awake from the thraldom, and to shake off the fetters of blind leaders. If, as Protestants, we claim the Bible for our guide, and the inalienable rights of conscience as our lawful heritage, let us prove ourselves worthy of our privileges, ere a crafty, money-loving priesthood, rivet on our necks the chains of iron, which are forging for a stript and degraded people.

PETER.

FOR THE RELIGIOUS INQUIRER.

Cambyses, King of Persia, son of Cyrus the Great, died of a small wound he gave himself with his sword, as he mounted on horseback; and the Egyptians observed, that it was the same place on which he had wounded their *God Apis*; and that therefore he was visited by the hand of the Gods. Wherein do we, of this enlightened age, exhibit more wisdom than the Egyptians, in the case above, while we attribute every escape of our *friends* from danger, to a special providence, and term every dark vicissitude of our *enemies* a special judgment?

C.

DOCTRINAL.

FOR THE RELIGIOUS INQUIRER.

Mr. Editor,—Sir, In the "Connecticut Observer" of the 1st inst. I find a communication bearing the title of 'The Expositor,' in which the writer attempts to show the con-

sistency of supplicating our heavenly Father for the destruction of unbelievers, while at the same time it is obligatory on us to yield obedience to the divine precepts of our compassionate Redeemer, who says, "love your enemies." This he thinks not only perfectly reconcileable with the merciful and benevolent spirit, which was exhibited by our divine Exemplar, but that our duty requires that it should be the desire of all good persons, and that their fervent prayer to God should be, that he would cut off his enemies in wrath, and cause them to experience all the evils of which their natures are susceptible.

This being a sentiment (in my view of it) in unison with that which has been considered as sound and orthodox, by the professed champions of religion in days of the darkest superstition, when it was deemed lawful to propagate religion by the powerful arm of the civil law, I have felt myself justified in making a few remarks on it.

The writer has introduced a number of the expressions of David and others, invoking the Almighty to destroy their enemies; and he infers that as David was a prophet, and possessed the traits of character which Christ recognized in his followers, we should cherish the same feelings towards unbelievers, as did this prophet.

Without employing much time in recapitulating the imprecations of David, or remarking on the motives by which he was actuated, or the end to be accomplished, I will come directly to the writer's arguments in support of this unnatural and heart-chilling sentiment. He observes, that "unbelievers are the enemies of Christ and of the best interests of man, for the present and the future world. As enemies, their efforts and influence go to counteract the holy purposes of the grace of God, and the progress of the *divine salvation*. Viewing them as having taken this stand, as irrevocable, a desire that they may be destroyed is not an affection of vindictive hatred but of *benevolence*. The wicked will be the enemies of the kingdom of Christ in eternity as well as in time; and the friend of this kingdom sees it to be necessary that they should be treated in the same manner, essentially, then as now. The wicked *must be destroyed*, that the holy government of God may be established." Here the writer can with great joy and complacency, supplicate our heavenly Father, that he would pour out the vials of his wrath upon his devoted victims, and render their situation wretched in the extreme, and say that he expresses a "sentiment no different from what is frequently found in the Bible, and such as may exist in every holy heart." Here is an affection which the writer denominates *benevolent*. If this be benevolence, what, I ask, is malevolence? Did Christ consider this a benevolent feeling, when his misguided disciples requested that they might call down fire from heaven, and consume those who were of a different sentiment? Notwithstanding they claimed that they had a precedent, yet he severely rebuked them, and informed them that they knew not what spirit they were of; that the son of man came not to destroy, but to save men's lives; that they might not only have life, but

that they might have it more abundantly.

Is it possible that any person, possessing the ordinary means of information, can, in this day of gospel light, so grossly mistake the character of Him, who "was touched with the feeling of our infirmities," and the object of his mission, as to advocate a sentiment of this nature; so replete with every thing abhorrent, and derogatory to our best feelings? A reference to the history of Christ, certainly furnishes demonstrative evidence of love unpurchased and unlimited. We find him constantly engaged in acts of kindness, relieving the distressed, and pointing them to climes of unalloyed felicity, when this "mortal shall have put on immortality." Where, I ask, has our divine Master taught us to curse those who curse us, to wield the instrument of death, and spread carnage and distress among those who are considered as his enemies? His language was, "It has been said, thou shalt love thy neighbor and hate thine enemy; But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father who is in heaven."

In the examination of this subject, a few queries are suggested to the mind. How can we imitate God in forgiving our enemies as we desire him to forgive us, and yet pray that they may be lost? Here is a difficulty, I apprehend, not easily removed; the divine command is, that we should not only forgive, but love our enemies; and yet "the Expositor" says, we are to pray that God may hate them, and plunge them into inexpressible distress.

If we possess the spirit of God when we ask him to destroy *our* foes, because we think they are *his*, by what spirit was Christ actuated when he prayed for his *impenitent murderers*, saying, "Father, forgive them?" If he possessed the spirit of God, and if this spirit delight in human suffering, he might have said, Father, give them to drink of the cup of thy wrath without mixture, for they are *my* enemies, and *thine* also; let them become the victims of *thy* relentless fury, and endure misery without mitigation or end.

If the friends of God can rejoice over the eternal ruin of the wicked, why is it not their highest felicity in this world to witness their groans and distress, especially, as they augment the happiness of the heavenly host? May they not anticipate the eternal fire, and hurry them to their final doom? Were this course pursued, and each commanded to pray for the damnation of his enemy, what would be the state of the world, or the condition of moral feeling? Every benevolent sentiment and heavenly charity would be eradicated from the human breast; and if anarchy were not universally prevalent, earth might at least witness unparalleled tyranny, and the operation of an infernal inquisition, of which the Papal is but a miniature, or a mere plaything; and this world would exhibit a complete pandemonium. If people can never be forgiven while they possess an unforgiving temper, how can those be forgiven,

or enjoy happiness, who say, Father, avenge thyself on *our* foes and *thy* foes? for while in this state of feeling, they have not forgiven, they hate their brethren; they are murderers, and cannot enjoy the life and peace of heaven.—Here Christ has taught that a forgiving temper is indispensably necessary to give us the happiness of heaven, and that those who hate their brethren are murderers. Strange and paradoxical indeed!

Is this the consistency of "the Expositor?" If so, God grant that this consistent principle may no longer be cherished, but soon be exterminated. Do we live in an age which requires that the votaries of Immanuel should implore eternal vengeance on each they deem the foe of God? that we should cherish passions so repugnant to the finer feelings of our nature, and that we should be unblushingly told that they are such as "may exist in every holy heart." O clerical ingenuity! Are the positive and unequivocal declarations of Jesus to be disregarded and rendered a mere nullity, that the spirit of hatred and malice may sway its sceptre over the human heart? The wholesome injunction, "learn of me," is to be trampled under foot, to sustain a sentiment that would prostrate every thing valuable in life, oppose the most heavenly affection, which ever existed in the human heart; and change (if possible) the changeless God of love into a demon.—This sentiment, having been in operation in some parts of Christendom, where the genial rays of the light of truth had not irradiated the minds of a misguided and benighted people, has produced effects, which will enable us to form some opinion of the dreadful evils that might result from a principle of this nature, if carried into full operation in this country. Has it not established an inquisitive board, and dragged from their peaceable habitations, those who have been called heretical and wicked? For the good of religion, they have been immured in dungeons and stretched upon the rack; the faggot has been lighted, and the bloody instruments of death have been put in operation that the wicked might not "counteract the holy purposes of the grace of God," and because this auto-da-fe was "necessary for the establishment of the holy government of God."

The grace of God, it seems, is opposed to grace, that is, those who may have fallen into error and vice should never be the subjects of it. I would ask "the Expositor" if he is aware that this prayer, which he inculcates, might have been applicable to him, if the principle be correct? He undoubtedly will admit that he is or has been wicked.—The scriptures declare that "all are wicked, that all have gone out of the way." The object of Christ's mission was to benefit such, not to sink them deeper into darkness and death. He came to seek and save those who were in a lost and wandering state, and to bring them to a state of holiness and happiness.

Is it the exhibition of love, or hatred that gives indubitable evidence that we are born of God, and are indeed the disciples of Christ? "By this," says He, (the exercise of love) "shall all men know that ye are my disciples." And

it is this which constitutes the happiness of heaven. We have not yet been shown where Christ commanded us to persecute our enemies, or pray for their destruction; but on the other hand, he uniformly taught that we should render good for evil, and pray for our enemies, that we might be the children of our heavenly Father. The apostle Paul advises, that, "first of all, supplications, prayers, intercessions, and giving of thanks be made for all men;" "for," says He, "this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and come unto the knowledge of the truth;" and he tells us to pray every where without doubting. "The Expositor" having requested that some passages of scripture might be suggested for explanation, I have taken the liberty of presenting him with some of the positive declarations of our divine teacher, which I consider as pertinent as can be desired for testing the principle he has assumed. I will therefore leave it for him to determine, whether Christ was sincere in making these requirements, and if so, whether it would be safe to obey him.

EXAMINER.

their knowledge, or without their suffering any inconvenience from it, all who belong to that class *now experience* damnation. For as the condemnation is the effect of unbelief, while one continues, the other must be felt. Should unbelief end, damnation would terminate; but should it never cease, damnation will be unending. Seeing they are as inseparably joined as cause and consequence, and that they cannot exist distinctly, we are constrained to admit they are contemporaneous. Unbelief exists in this life, therefore damnation is felt in this life, or he who disbelieves is not damned *already*. But if the unbeliever be not *already* damned, the words of Christ are untrue; hence all unbelievers are *now* damned. It has been often asserted by the Calvinists, that there will be no unbelievers in the coming state, that *all* will know and confess the truth, tho' many will continue to hate it forever; should this position be correct, how can eternal damnation be inferred from this text, as unbelievers *only* are to be condemned? For if people in one state can be unbelievers without experiencing damnation, what reason have we from scripture or analogy to believe they cannot in another? But should they remain in unbelief in any state, without feeling the threatened damnation, the falsehood of Christ's declaration would be evidenced, 'he that *believeth not* is damned *already*.' The fair and scriptural answer to this question, therefore, is, he that *believeth not* is damned, *is now* damned, and the wrath of God resteth on him.

2. Why is he damned? for disbelieving the truth. The disciples were sent to preach the gospel, or good tidings of great joy, which shall be to all people, and whoever discredited their message remained in darkness, idolatry and unbelief, and did not enjoy the blessings of the christian dispensation. Had there been no truth for him to believe, no disadvantage would have followed incredulity, but as a joyous truth was announced for the credence of each, disbelief resulted in misery or damnation. 'He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son.' If Christ's preachers had testified to the nations that God had given them eternal life in his Son, the message must have been true, or unbelief could not have made God a liar. But if they affirmed that part was made for life and part for death, they did not preach the gospel to every creature, and therefore did not comply with the directions of their great Master. People at that time, as at the present, were condemned for disbelief of gospel truth; but the character of truth is not changed by the incredulity of those to whom it is presented. Had there been no gospel, or good tidings of great joy for all, there would have been untruth in preaching salvation to each creature; but as the gospel was for each, those made God a liar, who discredited the doctrine of his apostles. It is thus seen on what account the unbeliever is condemned; that truth is not altered by his opinion of it, and that it



RELIGIOUS INQUIRER.

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"Earnestly contend for the faith."

NOTES ON THE SCRIPTURES.

He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned.—MARK XVI. 16.

This text is often quoted in disproof of Universalism, and to prove that endless misery is a scripture doctrine; but no one should adopt such a conclusion, without examining the connexion and import of the passage, or the temper and life of its author. If Christ declared that unbelievers should suffer eternal damnation, we shall readily grant it is warranted by the scriptures; but we must first learn that he ever expressed such a sentiment. To obtain a just exposition of this text, it may be necessary to examine it in three points of light.

1. When is the unbeliever damned?
2. Why is he damned?
3. How long will his damnation continue?

Let these questions be canvassed in the order in which they have been stated, and let each decide for himself, whether eternal damnation can be supported by this passage.

1. When is the unbeliever damned? 'He that *believeth not* is damned *already*,' and he that *believeth not* the Son, shall not see life, *but the wrath of God abideth on him.*' Unless the wrath of God may rest on unbelievers without

still belongs to him, though he neither knows nor believes it. is the Saviour of all men, specially of those that believe.' The true answer to this question is, man is condemned for disbelief of gospel truth. Let us consider this in the light of a similitude. Two persons are condemned to death and led to the scaffold for execution, but at the moment when they think the officer is about to read their death-warrant, he announces a pardon for them both, and assures them they are at liberty. One believes the good tidings, and his eyes fill with tears of gratitude, that his sovereign has released him from the sentence of death. The other disbelieves the gracious declaration, contends he has no portion in his sovereign's favor and remains in all the horrors of impending death. The persons in this simile illustrate the condition of believer and unbeliever, and exhibit the opposite effects of truth and falsehood.

3. How long will his damnation continue? as long as he is an unbeliever. The scriptures uniformly predicate condemnation on unbelief, and therefore, by implication, say, that when the cause is taken away, the consequence will cease. This passage, however, says nothing concerning a future state, for it does not even intimate that there is one; hence it can never prove the doctrine of endless suffering. If eternal damnation can be established by a quotation, which neither mentions it directly nor by implication, this passage may answer the purpose; but if strong and unequivocal testimony be necessary, this text will be altogether insufficient.

In the condition of the unbeliever, Christ represented the miseries of rejecting his gospel in this world, not the condemnation for disbelieving it in another; hence those, who apply the effects of unbelief to a coming state, travel out of the record, and grossly violate the harmony of the passage. But if unbelief consign to endless perdition, all, who have been, now are or shall be rejecters of the truth, are in a hopeless condition, as there is no possibility of their release from the doom of eternal vengeance. The case of Christ's disciples, however, places this subject in a strong light, as they were upbraided for unbelief and hardness of heart, and yet no one doubts their salvation. If the obstinacy and unbelief of their hearts did not exclude them from the Saviour's love, why will the hardness or contumacy of those, to whom the apostles were sent, prevent their salvation? We hence see, from the condition of the disciples, that a man is damned *only* while he is in unbelief, and that we have no right to conclude that infidelity is man's last state. As Jesus does not apply this text to the final state of any man, such an application seems not merely gratuitous, but absolutely at war with the volume of God, for it virtually declares that Christ is the Saviour of no one. But unless this passage refer to man's eternal state, it is entirely unsuited to the purpose for which it is generally adduced, and only weakens the cause it is brought to support. Should it describe man's last condition, the illusion already refuted would follow, and no one, who had ever been an unbeliever, could be saved. The apostle affords a good elucidation of our subject when he says, 'God

is as really the Saviour of unbelievers as of any, though they neither know nor believe it; but, those, who have accredited the testimony of God, have entered into rest. Were not God the Saviour of unbelievers, he could not save any, for a person must be in a state of misery and darkness to need salvation; but if the very reason why he may be saved prevent his salvation, possibility and impossibility are the same thing. It must therefore be clear that this passage does not apply to man's condition in eternity, and that it does not bar him from the most felicitous portion. Were the converse of this statement true, the scriptures would confute themselves, as Christ would send the gospel to each creature *in form*, while *in fact*, he would not send it to one unbeliever. Should such insincerity be discovered in the conduct of Him, in whose mouth no guile was found, the volume of inspiration would be discarded, or men would become hypocritical from the example and with the justification of heaven. This being the necessary consequence of the common exposition, let each candidly weigh this subject, understand its connexion and object, and then come to a conclusion, that shall harmonize scripture, reason and the history of our race, and that after reflection shall confirm and illustrate. In no other way can this declaration of Christ receive proper attention, or that information be derived from it, which our divine Instructor designed it should impart. Let each then re-examine this text, lest he impute disgraceful sentiments to Jesus, or deceive himself.

SAURIN.

This celebrated preacher, after having delivered a long sermon to prove the truth of endless misery, thus remarks, "I sink, I sink under the awful weight of my subject; and I declare, when I see my friends, my relations, the people of my charge, this whole congregation; when I think that I, that you, that we are all threatened with these torments; when I see in the lukewarmness of my devotions, in the languor of my love, in the levity of my resolutions and designs, the least evidence, though it be only presumptive, of my future misery, yet I find in the thought a mortal poison, which diffuseth itself into every period of my life, rendering society tiresome, nourishment insipid, pleasure disgusting, and life itself a cruel bitter. I cease to wonder that the fear of hell hath made some mad and others melancholy." If such effects result from a belief in eternal misery, and if those possessed of the most god-like feelings endure the greatest degree of suffering, how can it be a doctrine of truth, when people become dissatisfied with it in proportion as they assimilate to their heavenly Father? It is truly astonishing that christians feel deep sorrow in believing a doctrine in this world, which they expect to contemplate with unutterable joy in the future; especially, as their preparation for the coming state renders this sentiment mere and still more revolting.

MISSIONARIES.

In Lyme, Connecticut, was living, a few years since, a singular, eccentric old bachelor, named Bridgman Lay. He was a plain farmer possessing about one hundred acres. He was noted for oddity of manners, ragged clothes, general slovenliness in his farming, some shrewdness and little knowledge.

When he was a little boy, there was a negro boy named Eliakim, of about the same age, in the family. Bridgman's Mother's attention was confined to this coloured boy. She combed his hair every morning, and kept him in clothes whole and clean, while her son was neglected, and was ragged and dirty. Bridgman, one morning feeling the difference of treatment, said, "Mother, why can't I have my head combed nicely, and have clean clothes like Eliakim's?"—His Mother put up her hand, saying, "Stand away—stand away, child—for poor Eliakim has no mother to take care of him."

We have given the above anecdote from the Christian Register, as a pretty fair exemplification of missionary feeling and conduct. A call is constantly made on the pious and liberal of this country for money and men to convert the inhabitants of New Holland, India, or Nova Zembla, while the ignorant, the necessitous and the wicked at our doors are not merely neglected, but repelled, as the poor *Hindoos* have no *mothers* to rear them in the love and practice of christianity. While things remain in this state, while charity does not begin at home, the nations of the earth may well doubt the truth of our religion, and the expediency of embracing it; for they cannot discover those blessings in this country, which the missionaries promise they shall enjoy in their own, if they will become christians. And what great advantage will result to the Kamtsatkades and the New Zealanders by raising money and sending preachers to assure them that they were created for perdition, that they are fitting for that awful end, and that they shall certainly endure the hell for which the Almighty designed them? We can see no benefit, unless it be that of being tormented before their time. And what would the inhabitants of India gain? If Christianity be sent out to them, attributing to the beneficent Author of Nature, the same morose, capricious, revengeful passions, which agitate the human tyrant, but with infinity to his power, and endless duration to his inflictions; if it were the primary tenet of the doctrine, that the same being had made a fanciful and arbitrary destination of a large portion of his creatures, without blame or delinquency, nay, before their birth, to everlasting misery; and that he had as fancifully and capriciously destined the rest to an eternal happiness, unearned by one real merit, or one virtuous aspiration;—and if in this gloomy creed, an assent to mystical propositions were the chief claim to salvation, while it pronounced the purest and most exalted morals to be equivalent to the most abandoned wickedness; reason and common sense might be allowed to throw out a few scruples against the subversion of the established morals or theology of India, however absurd or superstitious, if such were the system by which they were to be superseded.—Suppose then, that the missionaries of this persuasion (Calvinistic) were to establish their creed among the natives

of Hindostan. It is obvious that they will have lost all the excellencies of the Hindoo system; but who will say they have got the advantages of the Christian? Compute their gains.—Among other prominent peculiarities of their religion, *its severe and inviolable prohibitions against the use of intoxicating liquors will have been overthrown*. It is scarcely possible to estimate the complete revolution, which this single circumstance will produce in their manners and morals. It will destroy every shade and tint of their national character; it will overturn the mounds by which they have been secured from the whole rabble of vices which scourge the western world.* These being facts, who can fail to discover the wrong application of missionary effort, and the misery it produces at home and abroad?

* Charles Marsh, Esq.

REUEL LOTHROP.

"The Ministerial Conference of the Woodstock Baptist Association, being met in Rockingham, on the 12th of January instant, (1825,) receiving evidence that the moral conduct of Elder REUEL LOTHROP has, for a considerable time past, been such as is inconsistent with the character of a minister of Christ, particularly, that HE IS ADDICTED to the sin of INTEMPERANCE, and has REPEATEDLY ABUSED HIS WIFE, do hereby announce to the churches of their denomination, that they are of opinion that he ought not to be received, nor countenanced in any wise as a minister of the gospel.

Woman.

This Baptist annunciation most clearly proves, that, in the estimation of the Conference, heresy is worse than vice; for although they admit his general conduct is bad, that he is intemperate and that he has abused his wife, they only say 'that he ought not to be received, nor countenanced in any wise as a minister of the gospel.' Had he been a Universalist, no purity of heart, no rectitude of action could have saved him 'a considerable time' from anathema or exclusion, but as he was a constant and bitter opposer of Universalism, general immorality, intemperance and abuse of his wife did not for 'a considerable time' withdraw the fellowship or approval of his brethren, as these sins, compared with heresy, were light and venial offences, scarcely deserving of notice or reproof. While love of sect constitutes piety, and secession is irreligion, charity cannot abound, nor can the power of godliness be felt in the heart, or manifested in lip or life.

We have mentioned the above case for its novelty; the Baptists for a number of years having silenced their preachers and excommunicated their members for the unpardonable sin of Universalism.

DR. STEED.

Though we do not base our faith on human authority, or yield our consciences to the keeping of fallible guides, yet it is truly pleasant to find learned and pious teachers, who cherish our sentiments, and who inculcate them in the most frank and lucid method. Of this number is the ingenious and amiable Steed, of the English Church, who was much esteemed, and deservedly popular. In a ser-

mon which he delivered in St. Paul's Cathedral Church in London, speaking on the redemption, he has these words, "Our Saviour laid down his life for the sins of the whole world,—he came, that, as in Adam all die, so in Christ shall all be made alive; that, as by one man's disobedience many, the many or mankind in general, were made sinners, treated as such, and made subject to death, the wages of sin; so, by the obedience of one, many were made righteous." Speaking of Christ, he says, "The sphere of his beneficence extended backwards to the foundation of the world, and reaches forward to the last conflagration; he became the Saviour of all ages, from the first birth of time, to its last period; the father of mankind, from the rising of the sun, to the going down of the same. The blessings of his coming into the world are as extensive as the world, and as lasting as eternity." Says he, "Behold! the Son of God pouring forth his blood, as well as prayers, even for those who shed it; behold him at once bearing the insults, expiating the sins, and procuring happiness for mankind, till at last he bows his sacred head, and shuts up the solemn scene, with these short, but comprehensive words, 'It is finished';—The great, the stupendous work is done! The universal sacrifice, which shall take in all mankind, and which all mankind shall contemplate throughout eternity, with awful joy and gratitude, is complete;—the benefit of whose actions and sufferings reaches to all ages, all nations, all mankind. Our Saviour was a person born for the whole world, for which he died, a blessing to all mankind, from the beginning of time, and whom all mankind will have reason to bless, when time shall be no more."

MEETING-HOUSES.

The *Christian Intelligencer* mentions the erection of a meeting-house in Porter, and another in Denmark, Me. for the accommodation of christians of all denominations; and that the Universalists and Methodists are preparing to build a house for their mutual convenience in Livermore. We hail these indications of increasing charity, and hope we shall often enjoy the pleasure of announcing similar events.

MISCELLANEOUS.

THE GOD OF NATURE.

Lift your view to that immense arch of heaven which encompasses you above. Behold the sun in all his splendor rolling over your head by day; and the moon, by night, in mild and serene majesty surrounded with that host of stars which present to your imagination an innumerable multitude of worlds. Listen to the awful voice of thunder—Listen to the roar of the tempest and the ocean. Survey the wonders that fill the earth which you inhabit. Contemplate a steady and powerful hand, bringing round spring and summer, autumn and winter, in regular course; decorating this earth with innumerable beauties, diversifying it with innumerable inhabitants, pouring forth comforts on all that live; and at the same time, overawing the nations with the violence of the elements, when it pleases the Creator to let them forth. After you have viewed yourselves as surrounded with such a scene of wonders—after you have beheld on every hand, such an astonishing

display of majesty united with wisdom and goodness—are you not seized with solemn and serious awe? Is there not something which whispers you within, that to this great Creator reverence and homage are due by all the rational beings whom he made? Admitted to be spectators of his works, placed in the midst of so many great and interesting objects, can you believe that you were brought hither for no purpose, but to immerse yourselves in gross and brutal, or, at best, in trifling pleasures; lost to all sense of the wonders you behold; lost to all reverence of God who gave you being, and who has erected this amazing fabric of nature, on which you look only with stupid and unmeaning eyes?—No: let the scenes which you behold prompt correspondent feelings. Let them awaken you from the degrading intoxication of licentiousness, into nobler emotions. Every object which you view in nature, whether great or small, serves to instruct you. The star and the insect, the fiery meteor and the flower of spring; the verdant field and the lofty mountain, all exhibit a Supreme power, before which you ought to tremble and adore; all preach the doctrine, all inspire the spirit of devotion and reverence. Regarding, then, the work of the Lord, let rising emotions of awe and gratitude call forth from your souls such sentiments as these:—"Lord, wherever I am, and whatever I enjoy, may I never forget thee, as the author of nature! May I never forget that I am thy creature and thy subject! In this magnificent temple of the universe, where thou hast placed me, may I ever be thy faithful worshiper, and may the reverence and the fear of God be the first sentiments of my heart?"

BLAIR.

New Publication.—Proposals have been issued, for publishing by subscription a religious paper, at the city of Troy, N. Y. by the name of the "EVANGELICAL RESTORATIONIST," to be edited by Brs. B. Streeter and D. Skinner, to commence as soon as a sufficient number of subscribers shall be obtained. It is to be printed semi-monthly, in a quarto form, for \$1 per year, if paid in advance, and \$1 25, if paid at the end of six months.

Christian Intel.

The "CHRISTIAN REPOSITORY," which for five years, has been ably conducted by Br. S. C. Loveland, is transferred to Br. Robert Bartlett, of Hartland, Vt. who is to be its future editor. We hope its usefulness will not be diminished, but increased, by the transfer. *ib.*

The "MESSENGER OF PEACE," published in the city of Hudson, by Br. Richard Carrique, is to be suspended for a while, not for want of patronage, but for want of *punctuality in payment!* We hope it will be resumed in due time. *ib.*

We are happy to hear that Br. FAYETTE MACE is engaged to preach in the vicinity of Meredith, (N. H.) the ensuing season. *ib.*

QUESTIONS.

Have you a Saviour? if you have, either in the purpose of God, or in actual experience, will you not be saved? If you have no Saviour, either in the plan of Heaven, or in your own experience, is your salvation possible? If you can be saved without a Saviour, how do you need one? but if you cannot be saved without a Saviour, and none be provided for you, is not your ruin certain? If you can procure a Saviour, you can save yourself, for in this case both means and disposition are in your possession. If you cannot save yourself, you do not possess the ability, though you may feel the inclination. God sent his Son for the salvation of the human family: should not each of our race be saved, each would not have a Saviour, but should not each

be saved, it would be evident that Christ did not experience death for all, as none of God's appointments are contingent. If there be any for whom a Saviour is not provided, it is perfectly idle to urge them to confide in God to the saving of their souls, as any trust would be utterly unavailing; but if God have sent Jesus for each of the world, incalculable good may result from beseeching all men to rely on a gracious Creator, and to evidence their confidence by a cheerful observance of his commands. Let each one then put these questions to himself, and answer them to his conscience and his God. Have I a Saviour? if I have none, is not my damnation fixed? If I have a Saviour, shall I not be saved? for how can I have a Saviour who does not save me? Let those, who have a Saviour, express their trust in Heaven by gratitude and obedience; but let those, who have no Saviour, prepare themselves for the damnation for which they were created.

POETRY.



"Let every thing that hath breath praise the Lord."

[SELECTED.]

A THOUGHT ON DEATH.

When life, as opening buds, is sweet,
And golden hopes the spirit greet,
And youth prepares his joys to meet,
Alas! how hard it is to die!

When scarce is siezd some val'd prize,
And duties press, and tender ties
Forbid the soul from earth to rise,
How awful then it is to die!

When, one by one, those ties are torn,
And friend from friend is snatched forlorn,
And man is left alone to mourn,
Ah! then how easy 'tis to die!

When faith is strong, and conscience clear,
And words of peace the spirit cheer,
And vision'd glories half appear,
'Tis joy, 'tis triumph, then to die.

When trembling limbs refuse their weight,
And films, slow gathering, dim the sight,
And clouds obscure the mental light,
'Tis nature's precious boon to die!
Mrs. Barbauld.

MARRIED,

In this city, by the Rev. Mr. Bisbe, Mr. Horace Canfield, Printer, to Miss Julia Ann Everard.

DIED,

In this city, on the 19th inst. Mr. Elisha Shepard, Jr. aged 35.

At Washington, Dr. John Harrison, of the U. S. Navy.

PROPOSALS

BY

J. T. BEEBE,

FOR PUBLISHING BY SUBSCRIPTION

A COURSE OF LECTURES, IN THIRTEEN NUMBERS,

ON THE FOLLOWING SUBJECTS:

1. The character of God.
2. His object in the creation of man.
3. The strength, wisdom, goodness and certainty of his every purpose.
4. Original Sin.
5. Total Depravity.
6. Vicarious suffering, or imputed guilt and righteousness.
7. Election and Reprobation.
8. The unity of God.
9. The character of Christ.
10. The object of his mission.
11. The success of his undertaking.
12. The homage of heart and life due to God for the love, wisdom and power displayed in creation, providence and grace.
13. The morality of the gospel, or the religion of Christians.

BY REV. JOHN BISBE, JR.

Who is now delivering the above Lectures in the UNIVERSALIST CHURCH in this City. The course will probably be completed in April or May, and the Lectures will be printed as soon as possible after delivery. They will be printed on good paper and afforded to subscribers for 12 1/2 cents each number.

The above work will probably contain about 200 pages (octavo,) and will be put to press as soon as a sufficient number of subscribers shall be obtained to warrant the undertaking.

Persons holding subscriptions for the above work, are requested to forward them to the publisher as early as possible.

N. B.—Should there be three hundred subscribers to the above work, it will be sold for ONE DOLLAR.

Hartford, March 12th, 1825.

BOOKS

FOR SALE AT THIS OFFICE.

KNEELAND's Translation of the New Testament,	\$1 50
BALLOU's Eleven Sermons,	50
HYMN Book used at the Universalist Church in this City,	75
FORCE OF PREJUDICE,	29
Remarks on Dr. Griffin's Requisition for 700,000 Ministers.	12
Sin against the Holy Ghost, —by Geo. E. Lisher.	10
A Discourse, delivered at the United States' Chapel, Springfield, (Ms.)—by David Pickering.	12

For Sale at the Author's Residence in Bernardston, Mass.
A Sermon on the RESURRECTION.

TEXT—"Thou sowest not that body that shall be, but bare grain; it may chance of wheat or some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body."—By JOHN BROOKS.

All Communications for the INQUIRER must be addressed to the Editor; and all letters on business, to the Publisher, (post paid).